

THE NEW BRUNSWICK ANGLICAN



FEBRUARY 2007

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VOL. 31 NO. 2

BACK TO BELIZE



The Cathedral Puppets and the Cathedral Puppeteers took a mission trip to Belize in the spring of 2005. They're going back this spring and taking a bunch of their friends with them. See the story on page 2.

New facilities, new possibilities, new governance

BY ANA WATTS

With Camp Medley's state-of-the-art new facilities come exciting new possibilities for ministry, not to mention increased maintenance responsibilities to protect the significant investment in its infrastructure. In order to achieve its potential and maintain its valuable facilities, Diocesan Council recently approved a new governance model for the youth camp that includes a year-round part-time director, and two administration committees, one for programming and the other for maintenance.

"We have made a significant investment with enormous

potential for ministry," says Archdeacon Geoffrey Hall, executive assistant to the bishop and secretary of synod. "Many of the details about what will be new about working in the modern facilities still need to be worked out, but Diocesan Council is deeply conscious of the new level of stewardship that is required."

In light of a complete renewal of infrastructure for Camp Medley and significant improvements to Camp Brookwood, last fall council struck a Camps Ministry Vision committee to explore the possibilities for both camps. It represented its recommendations to council at a meeting in

Fredericton on Jan. 17.

The vision committee also recommended the Diocesan Council ensure sufficient funds to cover all property-related costs, including annual maintenance, repairs and upkeep, major equipment and insurance, be included in the diocesan budget. In co-operation with the Diocesan Property Committee, the Camp Medley Facilities Committee will manage these funds.

Camp Medley's annual program/operations budget would be administered separately. Fees set by the new Program Committee would cover staff salaries and operating costs. It will also

recognize that any surplus funds belong to the diocese since it has primary responsibility for maintenance of the facilities.

Construction of a state-of-the-art new building to replace Camp Medley's ageing dining See "Year round" on page 2

INSIGHT

Arch-deacon John Sharpe recently ran into some Red Hatters and was made an honorary member.



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DIOCESAN NEWS

Back to Belize with bigger group and broader goals

BY ANN DEVEAU

Excitement is rising steadily as 27 people from Christ Church Cathedral in Fredericton prepare for a one-week mission trip to Belize in early March.

"The country has many needs, and we're eager to help," says Beverly Morell, who participated in a 2005 mission trip to Belize with the Cathedral Puppeteers. "We spent a week presenting shows in schools, orphanages and hospitals in Belize City. The trip gave us hearts for missions, and that's why we're going back with a larger, more diverse group and broader goals."

Members of the mission team, which includes students, workers and retired people, will travel at their own expense. The Anglican Diocese of Belize recommended a focus on the bustling town of San Ignacio in the mountains near the Guatemalan border in western Belize. The team will volunteer at three Anglican schools with a total enrolment of 700 in grades kindergarten to eight.

Belize (population 280,000) is a small, mainly English-speaking country in Central America where the Anglican Church has had a presence since the 1800s. The national government pays the salaries of teachers, but churches provide the school buildings and pay all operating costs.

"The week will be extremely busy. The puppeteers will present their lively, faith-based shows daily to the children," says organizer Harry Palmer. "Our parish nurse and her helpers plan to make presentations on health topics and provide some medical and dental supplies."

"Our group is blessed with a number of current and retired teachers who will assist the local teaching staff. The construction team expects to lay tile on classroom floors, paint, build some cafeteria tables, and install playground equipment."

The cathedral congregation sponsored a silent auction and dessert party that raised more than \$6,000 to put toward this mission. The money will be used

in Belize to pay for construction materials, salary for a local foreman for the week, school supplies, books, and medical supplies.

"We have been meeting regularly to prepare for the mission," says Ms. Morell. "We have our prayer partners, vaccines and cross-cultural sensitivity training. We know that it will be important to be humble, patient and open to God's will while we live and work with the people in Belize."

Team member Doug Milander has never done a short-term mission and wonders how effective a one-week effort will be.

"But I think it's worth it to go and to try in a humble, hands-on way," he says. "It's all about discipleship, learning to act more like Jesus. I hope it will lead all of us to do more to help others at home as well as abroad."

Ann Deveau worships at Christ Church Cathedral and is a member of the mission team.

Diocesan Council Jan. 17 meeting highlights

Bishop's Reflections

Because the work of Diocesan Council is always in progress it sometimes leads to frustration. Bishop Claude Miller acknowledged the diocese is at a critical stage in recognizing struggling parishes and it is a challenge to find new models of ministry to address this situation. He also commented that because Diocesan Synod convenes in June, the upcoming months would be a very busy time, especially for committees of Diocesan Council. He pledged, however, to make every effort to keep effective communication in place.

In closing he said: "The Body of Christ is a wounded Church needing all the pastoral care it can get."

Support for chaplains and troops

Diocesan Council formally expressed diocesan support and assurance of prayers to the Canadian Forces Joint Task Force to Afghanistan from Base Gagetown. It includes two New Brunswick Anglican chaplains, the Rev. Canon Malcolm Berry and the Rev. Steele Lazerte. Canon Berry, a major in the reserves, is the first reservist senior chaplain to lead a battle group since the Second World War.

Shared Ministry Plan

Bishop Miller and council vice-chair Cecil VanBuskirk were appointed to lead an ad hoc

implementation team to present the plan and recommend management process changes. They have the power to add other members. They will report to future council meetings.

Council Elections

Three new members of Diocesan Council were elected at the Jan. 16 meeting in Fredericton. The Rev. Captain David Edwards of Stone Church in Saint John replaces the Rev. Robyn Cuming as a clergy member in the Archdeaconry of Saint John. Ms. Cuming moved to the Diocese of Ottawa. Mr. John Edwards of Fredericton replaces Capt. Bonnie Hunt as lay representative from the Archdeaconry of Fredericton. Ms. Hunt now works in the Diocese of Calgary. Betty McNamara of Minto replaces Dr. Mo Iype as lay diocesan member at large. Dr. Iype retired for health reasons. Capt. Edwards was also elected to the Diocesan Executive and Ms. McKenzie was elected to the nominating committee. David Bell, a Fredericton lawyer, was elected to the Sexual Misconduct Panel of Mediators/Panel of Investigators and the Constitution and Canons committee.

Anglican House

Cecil VanBuskirk reported that following reorganization, Anglican House is now a profitable entity. A possible agreement with the Ten

Thousand Villages organization is in negotiation.

Healthy Parishes

The diocese will send two delegates to a Nurturing Healthy Parishes Symposium in Orillia, Ontario March 21 to 24. Hazel McKenzie was named as lay delegate; Bishop Miller will appoint a clergy delegate. General Synod subsidizes the cost of two delegates.

Briefs compiled by Ana Watts.



DEADLINE
for copy and photo submissions to the New Brunswick Anglican is the first working day of the month previous to publication.

DOG MATTICKS

by Doug Patstone



Year-round, part-time director added

continued from page 1

hall and kitchen facilities, as well as its famous 'rustic' washrooms and showers, will be complete this May. It is phase two of a complete restoration project for the popular 60-year-old camp on the St. John River in Upper Gagetown. In 2004, double cabins designed in the Australian outback replaced the camp's tired old log cabins and increased camper accommodation numbers.

A five-year, \$1.5 million capital campaign to restore Camp Medley and upgrade Camp Brookwood is reaching the half-way mark with just one major component -- a new administration and employee housing facility at Medley -- yet to be constructed.

With such a significant investment in infrastructure, the visioning committee felt the

administration of Camp Medley needed proportionally more time and effort than the traditional single volunteer board could be expected to provide.

The Camp Medley program committee will operate under Diocesan Council's youth team. The part-time/ year-round director, who reports to the bishop, will work closely with both the facilities and program committees as well as oversee the annual programming, staffing and operation of the camp.

The Camps Ministry Vision committee recommended no action be taken or changes made to normal operation of Camp Brookwood until a separate committee conducts a thorough review of its current situation and future needs.

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THE BISHOP'S PAGE

Communication at the heart of what we do

Communication is the foundation of our diocesan and Christian mission -- "To proclaim the Gospel of Jesus Christ for the making of disciples." Our 2005 synod stressed the importance of effective communication in our diocese and called for improvement.

Following that meeting we at 115 Church Street made conscious efforts to improve our skills and enhance our methods. We gathered recently to assess our progress.

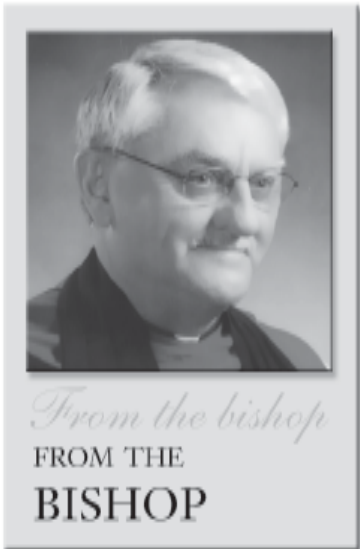
Some of us took our places at the boardroom table at 8:30, the time we usually begin our workday. Others joined us at 8:45, the time we usually begin our staff meetings. Not an auspicious start.

I like to think those lost 15 minutes enhanced our discussion by focusing us more sharply on our topic, but I can't back that up with hard evidence.

Those 15 minutes notwithstanding, we had a productive morning.

In preparation for our meeting, we all took some time to list our communication activities and assess some of our communication tools. Review of these lists revealed some surprises.

For example: When I receive a letter of complaint or concern I routinely invite the author to a one-on-one, face-to-face meeting so we can address the issue. I included that fact on my list of communication



duties and learned that most staff members didn't know this was my practice. (By the way, the vast majority of those meetings are positive and productive.)

When Archdeacon Geoffrey Hall, my executive assistant, shared some of our website statistics we were all surprised to learn that the most frequently visited pages were those associated with baptism and the responsibilities of God parents.

Many of these visitors arrive on our pages by way of a Google type search, which indicates their interest is in the topic rather than our diocese. They could live anywhere in the world, be of any religion in the world, or not have any religion at all. This information made me wonder how effective this sort of incidental evangelism

might be.

Some general truths also emerged at our meeting:

- As the speed and expediency of communications methods improve, so do the expectations of our correspondents. By keeping up with e-mail during our time off (in order to avoid e-mail avalanches on Monday morning) we have created an expectation of 24/7 service.
- E News is impossible. It must contain everything everyone needs to know, in no more than 20 lines.

- Those who do not have computers or access to the Internet want all the information contained in E News and on the website delivered to them by Canada Post as quickly as others receive it electronically.

As much as some of us miss the big brown envelopes that landed on clergy desks once a month with the latest news from the diocese (some of it six-weeks old), we no longer tolerate that kind of communication of important information.

Most of the "hard news" in this newspaper is a month or six weeks old because it takes time to write and edit material, lay out the newspaper, send it to the printer, and have it printed, addressed, bundled and mailed. For that reason the "hard news" in this newspaper was communicated electronically weeks ago.

It is included here because not everyone wants or needs

the information immediately and many of us still enjoy the newspaper experience as much as we do the soft news, commentary and human interest stories that suit this medium so well.

When you get right down to it, libraries, access centres and cyber cafes mean the vast majority of people in this diocese have Internet access so we won't abandon the electronic tools that enable us to work efficiently and effectively. Nor are we going to abandon the tools, like this newspaper, that enable us to share our faith and lives as well.

How we communicate is beside the point. The fact that we do communicate is what matters. It means we have a relationship, that we know something about one another, that we care about one another.

Thank you.

Thank God.

The Rt. Rev. Dr. Claude Miller is Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

Feb. 14,
Parish of Victoria

Feb. 21, Ash Wednesday
Christ Church Cathedral

Feb 22-25
Financial Management
Committee
Toronto

Feb. 28
Atlantic School of Theology
Halifax

Mar. 1
University of King's College
Halifax

Mar. 2-4
Companioned Spiritual
Formation Retreat
Villa Madonna

Mar 10
Parish of Prince William
Quiet Day

ANNOUNCEMENTS

The Rev. Neville Cheesman was appointed interim priest in the Parish of Cambridge and Waterborough on Jan. 1.

The Rev. Donald Hamilton of the Parish of Hardwicke began a three-month leave of absence on Jan. 1.

The Rev. Gerald Laskey is appointed priest-in-charge of the Parish of St. Martins and Black River for a period of at least two years, effective Feb. 14. He leaves the Parish of Gagetown.

The Rev. Bonnie Baird resigns as rector of the Parish of Musquash on Feb. 15 and will return to the Diocese of Nova Scotia and Prince Edward Island.

New Brunswick Anglicans just keep on giving

BY ANA WATTS

The Diocese of Fredericton has sent a total of \$53,270 to the Primate's World Relief and Development Fund (PWRDF) to honour Bishop Claude Miller's \$50,000 pledge, and there is more to come.

"I am pleased and humbled by the generosity and commitment of the people of this diocese," says Bishop Miller. In the spring of 2006 he invited the people of the diocese to sponsor him and each other in a 500 kilometre walk (the equivalent of the diagonal distance across the province/diocese) with a minimum of \$50,000 donation to the Primate's Fund in support of its fight against AIDS in Africa. The money is an offering of thanksgiving for the ministries of Camps Medley and Brookwood.

New Brunswick Anglicans have long been generous supporters of PWRDF and 2006 was no different. The diocese remitted more than \$65,000 in 'normal' contributions from individuals and parishes, and

I am pleased and humbled by the generosity and commitment of the people of this diocese ...
Bishop Claude Miller

that does not account for the many donations that are sent directly to the fund without passing through the diocesan books.

After a summer of walking activities, including events that involved entire parishes as well as individuals, the diocese fulfilled its minimum commitment during a service of thanksgiving at Christ Church Cathedral, which was attended by PWRDF officials and worldwide partners.

According to an early January statement from Canon Fred Scott, the diocesan treasurer, there were more funds yet to come and he would make a further remittance to PWRDF before he closed the 2006 books.

HAPPY NEW YEAR



Phyllis Cathcart, Bishop Claude Miller's secretary, was among the many New Brunswick Anglicans to greet the bishop and his wife Sharon at the Bishop's New Year Levee.

ARCHIVES CORNER

Church of the Good Shepherd, Florenceville

The Mission of Wicklow and Wilmot was established in 1874 and the Rev. J.E. Flewelling took charge in 1875, serving for 24 years. During his ministry, two churches were built and consecrated – St. Barnabas, Greenfield (1876) and St. James, Centreville (1884) but Flewelling lamented: “I was unsuccessful in keeping up interest at East Florenceville.” Flewelling may have been overly pessimistic for his successor, the Rev. Ernest Ward Simonson, reported to synod in 1900 that a lot for a church had been purchased in East Florenceville and only ten days previously, the people had voted to proceed with building. Amazingly in its first week, approximately \$1,000 was raised by the committee appointed for that purpose!

Plans for the new church were drawn by Charles J. Smalley of Stickney and the cornerstone of the foundation was laid on Whit Tuesday by the Archdeacon – in the absence of the Bishop. By the time the rector gave his 1901 report to synod, the new

building had already been erected and enclosed. Work on the church and the requisite financing progressed so well that it was soon completed and consecrated.

The Beacon reported: “On Sunday morning, November 3 [1901], Bishop Kingdon consecrated the Church of the Good Shepherd, at East Florenceville. This church reflects the greatest credit upon the little band of people who have been hoping for a long time to see it built. It is fully equipped with all requisites, all well chosen and of good taste. Rarely has a church been so complete in all aspects at the time of consecration; and rarely, if ever, has a church been built so quickly and well without seeking outside help.”

A sunny fall day and a new bell welcomed an overflowing congregation. Newspaper reports showed that the bishop drove to St. Barnabas, Greenfield in the afternoon and confirmed 17 and in the evening, 11 more were confirmed at the Church of the Good Shepherd with a congregation of more than 300, filling “every available nook and cranny.”

According to the rector, the cost of building the new

church and its furnishings was \$2,900 and while shouldering this financial burden, Florenceville parishioners still managed to contribute their share toward the payment of the debt on the new rectory. Unsolicited, gifts of money and adornments (hangings) arrived from Fredericton (Bishop Kingdon, Mrs. Medley, G.A.), St. Andrews, Saint John and other places, all acknowledged gratefully in the rector’s report.

The Rev. E.W. Simonson soon moved to the Diocese of Arizona but not before he oversaw the building and consecration of Christ Church, Glassville (July 16, 1905) which is the fourth church in the Parish of Wicklow, Wilmot, Peel and Aberdeen – the Parish to which the Church of the Good Shepherd now belongs. In the 1980s, extensive renovations were done to the basement hall at Good Shepherd and the narthex was also added. In the summer of 2005, repairs again became necessary when the church’s bell tower was struck by lightning. An interesting footnote to the lightening strike is that it occurred on the same day that the Rev. Robert Philip Dann, rector of the Parish from 1940-1941, and later rector of St. Paul’s Church, Bloor Street, Toronto, returned for a visit. He had attended a service earlier in

At the right is one of the beautiful stained glass windows, which was part of the original church consecrated in 1901. This is the sanctuary window which depicts Christ blessing the children. Its inscription reads: “Erected to the Glory of God by the Children the year of the Church’s Consecration, 1901.” *The Carleton Sentinel* reported that: “One little window in the chancel has been paid for by the mite fund of the little children of the church.”

Below is Church of the Good Shepherd, Florenceville.

the day and was still in the parish when the evening lightning strike occurred; his visit coinciding with the lightning makes his return to his former parish unforgettable, to say the least.

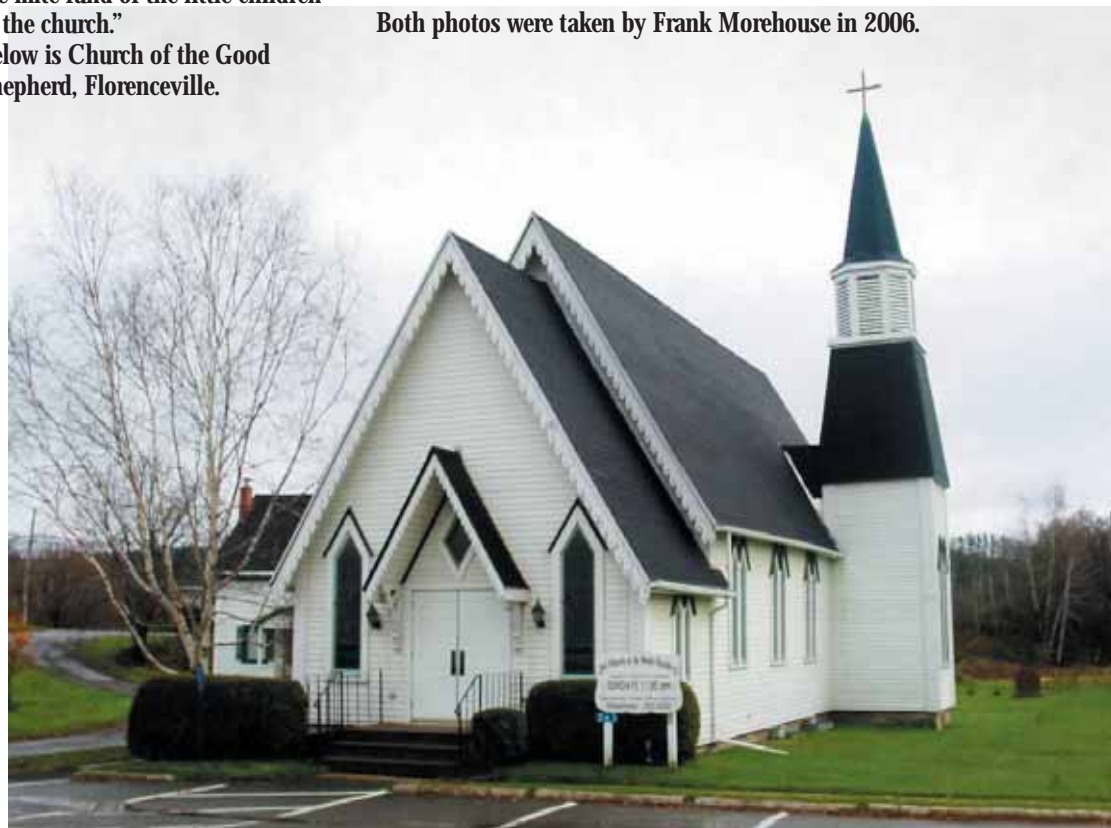
Sources: Parish Histories; Published Reports of the Mission/Parish in annual Diocesan Synod Journals, 1899-1902; *The Beacon*, Nov. 14, 1901; *Carleton Sentinel*, Nov. 15, 1901;

conversation with the Rev. Chris VanBuskirk, former rector of the parish.

The Archives Corner is prepared by Twila Buttimer (twila.buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca or 506-459-3637). Feel free to contact them with your questions, comments or for more information.



Both photos were taken by Frank Morehouse in 2006.



Forum on Christian Faith and the University Winter Term 2007

UNB Fredericton
3 p.m. Friday, March 16
Room 221, D'Avray Hall
*Shattered Silence
or Holy Hush:
Researching
Domestic Violence in
Communities of Faith*
Dr. Nancy Nason-Clark
Department of Sociology
Director of The RAVE Project
Everyone Welcome

Clergy Spouses' Conference with speaker Ruth Coleman

Tuesday April 24
through
Thursday April 26
Villa Madonna
Rothsay

Information
evangel@nbnet.nb.ca
632-0012

The Practice of Prayer - in plain language -

A Christian Spiritual Formation Retreat led by Sister Beryl Stone

March 2-4,
Villa Madonna Retreat Center
Rothsay



Registration \$130 per person

(includes 2 nights - 5 meals)

Bursaries are available upon request

Details at

<http://anglican.nb.ca/csf/>

450-0013

COMMENTARY

Faith seeking understanding on the road to General Synod

Huron College in London, Ontario sponsored a conference in January around the theme — Faith Seeking Understanding: The Windsor Report, the St. Michael Report and the Challenge Ahead. Ron Stevenson of Fredericton, the Chancellor of General Synod and a lay canon in this diocese, was one of the speakers. The New Brunswick Anglican will publish his condensed extracts in two parts.

UNITY IN DIVERSITY

The General Synod of the Anglican Church of Canada will meet in June 2007 in a context shaped largely by the Windsor and St. Michael Reports and the events that precipitated them.

The Lambeth Commission on Communion was appointed after (1) the approval and use of a Rite of Blessing of same sex covenanted unions in the Diocese of New Westminster, (2) the consent of the General Convention of The Episcopal Church in the U. S. A. (TEC) to the election of the Rev. Gene Robinson as Bishop of New Hampshire, and (3) the intrusion of some Anglican bishops in dioceses other than their own.

The Lambeth Commission was appointed in October 2003. It issued the Windsor Report a year later. During the lifetime of that Commission the Canadian General Synod made two relevant decisions. First, it adopted a motion affirming the integrity and sanctity of committed adult same sex relationships. Second, the General Synod deferred to 2007 a resolution to affirm the authority of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions.

When the General Synod deferred that item, it requested the Primate to ask the Primate's Theological Commission to review and report whether such blessings are a matter of doctrine. The Primate acceded to that request and the Primate's Theological Commission produced the St. Michael Report in May 2005.

So General Synod will have before it the motion deferred from 2004, the Windsor Report, and the St. Michael Report.

Another factor affects the context in which General Synod will meet in 2007. Since July 20, 2005, for civil purposes, marriages of persons of the same sex have been legal throughout Canada.

THE ST. MICHAEL REPORT AND THE GENERAL SYNOD

The Primate's Theological Commission was asked whether the blessing of committed same sex unions is a matter of doctrine. The

The immediate controversy is between those who believe the issue is one upon which Christians may have legitimate differences and those Anglicans who believe that one or the other of the two pole positions is the right one.

Commission said it is a matter of doctrine but not what is often referred to as a 'core' doctrine, in the sense of being credal doctrine.

Logically, the Synod should decide whether it accepts the conclusions of the Primate's Theological Commission before it considers the deferred motion about the authority of dioceses to authorize blessings. The Faith, Worship and Ministry Committee has proposed, and the Council of the General Synod has agreed, that a motion will be placed before the Synod to accept the conclusions of the Primate's Theological Commission.

THE WINDSOR REPORT AND THE GENERAL SYNOD

What, if anything, in the Windsor Report requires a response from the General Synod?

The Windsor Report did not address any requests to our General Synod. That is in contrast to the requests it addressed to TEC, to bishops (including the Bishop of New

Westminster) who had authorized public Rites of Blessing, and to bishops who had intervened in dioceses other than their own.

The Lambeth Commission did say that the Canadian General Synod had acted in 2004 in ways incompatible with the Communion principle of interdependence and expressed regret that the Synod had issued the integrity and sanctity statement without attaching sufficient importance to the interests of the wider Anglican Communion. The Lambeth Commission did not call for any apology or expression of regret from the General Synod for its integrity and sanctity affirmation, probably because the Commission mistakenly thought that the reference of the doctrinal question to the Primate's Theological Commission included a review of the theology behind the integrity and sanctity statement.

Nevertheless, there are at least three aspects of the Windsor Report that are relevant to any General Synod discussion about authorizing Rites of Blessing.

First, the Report says that any Church proposing to authorize or develop such Rites should demonstrate why the proposal "meets the criteria of scripture, tradition and reason" and how such Rites "would constitute growth in harmony with the apostolic tradition as it has been received."

Second, it calls for a moratorium on all such Rites and recommends that provinces take responsibility for endeavouring to ensure

commitment on the part of their bishops to the common life of the Anglican Communion.

Third, it calls for continuing study of biblical and theological rationale for and against same sex unions. It may be significant that the Report referred to rationales for and against unions, not for and against Rites of Blessing. The Report says the study process should clarify what distinction, if any, exists between same sex unions and same sex marriage.

If General Synod adopts the deferred motion, either finally or provisionally, or if it takes any steps toward authorizing, condoning or recognizing either the blessing of same sex unions or the marriage of same sex couples it should consider establishing a process for the Canadian Church to demonstrate how such actions will meet the criteria of scripture, tradition and reason. Indeed, it can be argued that we need to demonstrate how the integrity and sanctity motion of the 2004 Synod meets those criteria.

There are two constituencies to which the General Synod has an obligation to do that. One constituency is the Anglican Communion. The other is the membership of the Anglican Church of Canada to which the General Synod is ultimately responsible. Two versions of such a demonstration may be needed – a scholarly thesis for the theologically trained and a



plain language version for people in the pews.

When the Primate's Theological Commission said the blessing of same sex unions is a matter of non-core doctrine it may have had in mind the statement in paragraph 36 of the Windsor Report that "Anglicans have always recognized a key distinction between core doctrines . . . and those upon which disagreement can be tolerated without endangering unity." Other passages in the Windsor Report suggest that the blessing of same sex unions is an essential matter of common concern about which difference cannot be tolerated.

Commission Reports, like the Scriptures, lend themselves to selective quotations. For instance, in paragraph 62 of the Windsor Report we find this . . . our shared reading of scripture across boundaries of culture, region and tradition ought to be the central feature of our common life, guiding us together into an appropriately rich and diverse unity by leading us forward from entrenched positions into fresh appreciation of the riches of the gospel as articulated in the scriptures.

The immediate controversy is between those who believe the issue is one upon which Christians may have legitimate differences and those Anglicans who believe that one or the other of the two pole positions is the right one.

Next month: Unity vs. Diversity

 The Joint Anglican Lutheran Commission 
 announces

A Hymn Text Competition

to celebrate Six Years of Full Communion
between the Anglican Church of Canada
and the Evangelical Lutheran Church in Canada

In Winnipeg on June 21, 2007, during ELCIC National Convention and the ACC General Synod, delegates to each meeting will gather for a full day educational and worship session. We are looking for New Words to a tune familiar to both traditions.

The winning entry will be sung during our time of worship.

<p>Tunes to be used:</p> <ul style="list-style-type: none"> • Ascension (Common Praise 106, 247; Evangelical Lutheran Worship 255) • Nettleton (Common Praise 354, 397; Evangelical Lutheran Worship 807, 843) 	<p>Scripture Readings for the Day:</p> <ul style="list-style-type: none"> • Isaiah 55.1-11 • Psalm 107.33-43 (NRSV numbering) • Revelation 22.1-5 • John 4.7-15 	<p>Themes to be explored on the Day:</p> <ul style="list-style-type: none"> • Waters of life – creation, justice; • Waters of baptism – unity and mission. • It is also the National Aboriginal Day of Prayer
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To be judged by: The General Synod Worship Committee (ACC)
And the Program Committee for Worship (ELCIC)

Send submissions by 1 April 2007 to:
Eileen Scully,
Faith, Worship & Ministry,
Anglican Church of Canada,
80 Hayden Street, Toronto, M4Y 3G2
escully@national.anglican.ca

Entrants must be willing to give copyright approval for use for June 21 2007

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The Primate's World Relief and Development Fund
 The Anglican Church of Canada
 80 Hayden St., Toronto, ON M4Y 3G2
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 Feb 2007

COLUMNS

Lent invites us to walk a road focused on Jesus' life

As a Christian who chooses to worship in the Anglican tradition, I am nurtured by the way in which we recognize and live out liturgical seasons. My favorite season and celebration is Easter. I have pondered why this is so many times and am convinced that it is because Easter is preceded by the season of Lent.

Lent requires us to slow down. It invites us to walk a road focused on Jesus' life up to and including his crucifixion. A program book I have called *Destination Easter* implies that we are on a journey. Our Lenten journey, as with any journey, is a path full of twists and turns, hills and valleys. It will be different for each individual.

Some people give up something during Lent, others fast. Both these acts are spiritual disciplines that can enrich our lives.

For me it is a time to focus my attention on drawing closer



Christian Education
LIZ HARDING

to God and closely examining what it means to be a faithful disciple. It is a time to be more vigilant in recognizing and focusing on the road that Christ walked for me, a road that led to the ultimate act of love in the giving of his life.

Because I focus on the cost of God's act of pure love in sending his son to die for me, Easter becomes an incredibly meaningful celebration.

How do we help young people experience the meaning of Lent? I think that it is important to intentionally make this season a time to recognize the contrast between a season of reflection and a season of pure celebration. One church that I attended had

the young people make Alleluia banners and then hide them under the altar until Easter day. When they opened the box and brought forth the banners, they were focused on re-introducing a celebratory word with huge shouts and celebration.

This seems a simple thing to do, but it sometimes is the simplest of acts, which help us to understand the meaning in our practices. Since Jesus exemplified a life of servant hood, Lent is a great time to help young people look for opportunities to assist others with specific service projects.

Historically, Lent was a time to prepare for Baptism at the Easter vigil. Baptism is central to our faith as Christians and Anglicans. Since we most often baptize babies, it is important that we teach our children and young people about the significance and importance of their baptism. Maybe you could ask the children to bring in pictures of their baptisms

and talk to them about the baptismal service and the prayers and promises that were made at their baptism. If you are able to take the children into the church sanctuary, talk about the changes that occur during the season of Lent and how the altar is set differently.

Perhaps someone from the altar guild could talk about these changes and what they mean.

Lent for me is a time to purposely prepare my life and heart, so that I am fully able to experience the celebration of Easter.

Liz Harding is diocesan director of Christian education. Reach her at (506) 459-1801 or elizabeth.harding@anglican.nb.ca.

The Christian Education Committee Presents:

A Spiritual Retreat Spa

At Dayspring Retreat Centre, Rothesay

Saturday April 28, 9 a.m. – 4 p.m.

For all those involved with the nurture and spiritual formation of our young people and youth.

Morning reflections on meditations to refresh the spirit. An afternoon of fun, includes everything from

facials to canoeing.

Register with your name, parish and contact info.

Send cheque/s (\$15/person) payable to

Diocese of Fredericton to

Liz Harding

115 Church St.,

Fredericton, NB E3B 4C8

Info 459-1801

elizabeth.harding@anglican.nb.ca

Civility — a whole lot more than just good manners

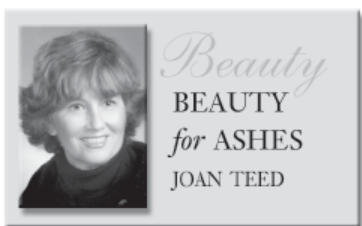
In most dictionaries civility is defined pretty simply as politeness. Psychiatrist, author and theologian M. Scott Peck, however, observed people in situations from family gatherings to board room meetings employ a vapid, superficial politeness while they destroyed one another. He invented a deeper definition. "Genuine civility," he said, "is consciously motivated organizational behaviour that is ethical in submission to a Higher Power."

I think as Christians we can employ that same definition at the personal level: be consciously motivated, ethical and submitted to God.

Dr. P.M. Forni, co-founder of the Johns Hopkins Civility Project and author of *Choosing Civility: The 25 Rules of Considerate Conduct*, assesses the significance of civility, manners and politeness in contemporary society. He maintains "civility, politeness and good manners are something we do for others when we believe that their claim for comfort, happiness or fairness is as valid as our own and we back up this belief with actions." These actions need not be heroic; something as simple as allowing another driver to merge into traffic is a good example.

Dr. Forni believes that being part of a network of caring people is necessary in order for us to live a long, healthy and serene life. In order to gain and keep that kind of social support we need social skills.

"Choosing civility rediscovers and expounds the essential skills that allow us to



Beauty
BEAUTY
for ASHES
JOAN TEED

live well among others," he says.

Clearly civility is much more than courtly behaviour or even the absence of rudeness. It is an essential part of our basic code of relational skills. At home, at work and out in public we need these skills to help us manage relationships crucial to our well-being and health.

I am a devout people-watcher and notice all types and sorts of people in my travels. I am sorry to say that the manners, courtesy and consideration my father so diligently instilled in me should be put on the endangered behaviour list.

I'm sure we have all heard someone on a plane "tell all" to an empathetic seat mate. There is something therapeutic about an anonymous ear. I think it has something to do with being captive side by side, because a car-ride also can produce the same kind of golden conversational moments. An incident I witnessed recently leads me to believe some people don't recognize the civility edge. A young woman three rows in front of me on a plane waved a book by the current sex guru and recommended to her seat-mate some of the hot stuff she was testing with her life partner. As my son would say:

"WTMI." (Way too much information.)

My daughter told me that on her way home to us for Christmas the man sitting directly behind her openly read a really bad porn magazine — no bunnies on its pages. On either side of him sat two much older women. He chatted with them, oblivious to their discomfort with his magazine. My daughter tells me his behaviour with the magazine was actually an advertisement for kinky partners.

I encountered a dreadful lack of civility on a recent trip of my own. A mom with a smiling baby was escorted to a seat near me on a plane. Before she even managed to sit down her prospective seat mate went ballistic, screamed for the attendant and announced she would not sit next to an (expletive deleted) child. She had the entire aircraft in an uproar. The attendant found a first class seat, and returned to offer to move people. The fuming woman began to rise. The attendant said "Oh no. This lady and her child go to first class. You stay back here." The woman obviously had no idea how to treat others, how to be polite and considerate. I am very glad she was not rewarded for her bad behaviour.

Then when my husband and I were in Chicago at the time of the Thanksgiving parade it was a people-watching heaven with thousands of families on our street corner. Later we went to dinner in a beautiful dining room and were shown to a table next to one occupied by an adult, two-generation

family. They chatted happily for a while, and then three of the five members of the group brought out cell phones and began separate conversations we could all hear! It turned into the fancy expensive dining room from hell.

I'm sorry that dining room wasn't one of the many places that ban cell phones. These gadgets ruin all kinds of things — plays, movies, and children's Christmas concerts, to name but a few — for others. I went to a concert where one man talked through the entire thing. Why did he bother to attend?

Even professionals in the area of helping others to enhance their social skills are not immune from incivility. I recently heard a wonderful story about a large gathering of therapists and caregivers held in a large American city. The speakers were of international renown. An attendee who was not a speaker walked with fear and trembling to the podium. She said the purpose of the conference was to promote caring and integrity, but she had witnessed an event at the conference that made the whole event a lie. She had seen two younger women blow through a swinging glass door and let it fly back into the face of an older woman who was following them. The older woman was knocked flat on the floor, and had to be helped to her feet by the people following her. The two women who had not held the door for her kept right on going, completely oblivious to their surroundings.

The young woman at the microphone said to the entire conference: "If our lives have no integrity then neither does our practice. If we have no care for our surroundings, for our families, for our fellow human beings or for the environment, we have no business in this business. We have no heart."

With that she sat down. There was silence for a moment, and then a thundering ovation erupted.

I believe our happiness or unhappiness depends to a large extent on the quality and integrity of our relationships. Our relationship skills are quality of life determinants and this is where the connection between civility and ethics comes in, where altruism and self-interest merge.

As a general rule, good manners and civility lead to harmonious relationships and increased quality of life.

When I hold a door open for the person following me and do not hear a thank-you, I feel like mumble a sarcastic "your welcome." But I don't do that. Instead I just smile. Sarcasm doesn't honour Dr. Peck's definition of civility as a consciously motivated ethical behaviour submitted to a Higher Power. Civility is the only way for the Christian. Not to be civil is to be careless, selfish, immature or a bully.

Joan Teed is a vocational chaplain as well as a social worker and counsellor in private practice.

The journey to enduring love begins with a step

*Love is not love
Which alters when it alteration
finds...
If this be error and upon me
proved,
I never writ and no man ever
loved.*

Sonnet CXVI
Wm. Shakespeare

BY JIM IRVINE

Almost before the days began to lengthen, Valentines appeared in the stores. An optimistic harbinger of spring, when a young man's thoughts turn to love, the ubiquitous icon reminds us all of our need of love. The message is perhaps more subtle, relying on the image for the most part. No nostalgic carols accompany the array of hearts. Each generation has its special song.

Love is in the air.

There's no disputing it: chocolates go a long way. Ganong chocolates and long-stem roses may well be a cliché. Maraschino morsels couched in paper doilies tempt the pallet and melt hearts. Cardiac themes infuse the month and our thoughts, spurred by endorphins turn to love.

For the cynic, the half-life of enduring love competes with the consumption of the treasury of the heart-shaped box. But there is more at play here than chemistry.

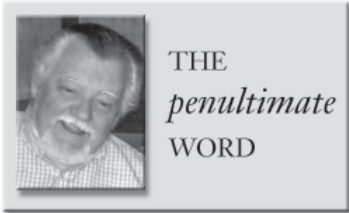
The sentiment can be shallow as experience demonstrates.

For the pressures of our age I am encouraged when couples seek out marriage. By the time they find me the box is empty, the flowers wilted.

Enduring love is a journey that begins with a step. A journey of a lifetime knows more than the sweetness of melting milk chocolate. Hopes and fears, aspirations and disappointments add a dimension to cards and petals and discarded paper doilies. Poets have succeeded best at capturing the fulsomeness of love. Prose seldom achieves such heights, happy with the intoxication of chemistry.

I never learned to think much about poetry. But I had a reasonably good memory and I learned to remember what I should think about it. I came to Shakespeare with that view. Some people come to the Scriptures the same way.

What I knew was this: I didn't like Shakespeare for what I had to think about what he wrote. Having been introduced to the Bard by someone who didn't know him well, I found our association awkward. The sharp dialogues, the insightful soliloquies, even his sonnets never came alive – they stayed in print, glued to the page. I learned how to survive an education. I came to discover insights of the Elizabethan



poet later, on my own.

Much the same can be said of the Scriptures. Love, as a metaphor for Divinity, is too often spoken of out of hand and at a distance. We approach love not with arms out-strewn anticipating an embrace; less we seek the one who holds us as the apple of his eye with a caress.

The caution of our first Valentine is revisited as we hesitate in our approach to God. Our initial love is shallow for all of our blush and quickened pulse. Our risk and vulnerability remains hidden and we present less than ourselves, as a living sacrifice.

When I found Shakespeare – too late in life perhaps – and read him without a shadow bearing down, I found the words to leap from the page and stimulate my mind, and heart! "Love is not love," he penned, "which alters when it alteration finds..." The gospel echoed here and the grace by which we are restored is given voice. Love allows for change and "alteration" and does not change for all that. Jesus' Easter morning affection for Peter endured the alteration of denial. Jesus' love for the Apostle remained constant through the storm that besought him. His alteration was not simply wiped away; it wasn't as though Peter had not altered. Things did not simply return to the way they were. The character of love enabled the relationship to weather the course and come through – the fuller for it.

Such loves are ignited this month, and every month. Iconoclasts act independently for most of the year. As the evangelical theme of love grows and quickens many will embark on a course that will lead to deep water, unknown and uncharted. In that journey our age is much less tolerant, and certainly far less willing to be vulnerable. Nonetheless we have cause to hope. Hands are still clasped and bound tight by a priest's stole. Vows are still made and blessing pronounced – and all of this sought by hearts that have yet to encounter alteration. Then will love be found.

*If this be error and upon me
proved, I never writ and no
man ever loved.*

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

FEBRUARY

¶ 25: Pray for La Iglesia Anglicana de Mexico, The Most Rev. Carlos Touche-PoRt.er Presiding Bishop & Bishop of Mexico. Diocese of Yukon, the Rev. Deacon Sarah Usher, Diocesan Administrative Officer, members of the Diocesan Executive Committee, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 26: Parish of St. Peter, the Rev. Dr. Ross Hebb.

¶ 27: Parish of St. Philip's, the Rev. Kevin Borthwick.

¶ 28: Parish of St. Stephen, the Rev. Peter Mills.

MARCH

¶ 1: Parish of Salisbury & Havelock, the Rev. William Morton.

¶ 2: Parish of Shediac, the Ven. Richard McConnell. Kevin Frankland, Atlantic School of Theology.

¶ 3: Parish of Simonds, (open incumbency), the Rev. Alan Reynolds interim priest.

¶ 4: Pray for Missouri, Province V, USA, The Rt. Rev. George Wayne Smith. Diocese of Yukon, Pattie Tetlich Yukon Apostolate, Bishop's School of Yukon Ministries, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 5: Parish of Stanley, the Rev. Dr. Ranall Ingalls.

¶ 6: Parish of Sussex, the Rev. David Barrett.

¶ 7: Parish of the Tobique, the Rev. Ellen Curtis.

¶ 8: Parish of Upham, the Rev. Philip Pain.

¶ 9: Parish of Upper Kennebecasis & Johnston, the Rev. Donald Trivett, Priest in charge, the Rev. Marian Lucas-Jefferies assistant curate. Michael Caines, Wycliffe.

¶ 10: Parish of Victoria, the Rev. Canon David Kierstead.

¶ 11: Pray for Moray, Ross & Caithness, Scotland. The Rt. Rev. John Michael Crook. Diocese of Yukon, Rev. David Pritchard Mission Education & PWRDF co-ordinator; Gloria Hockley, diocesan ACW president and all ACW members; Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 12: Parish of Waterford & St. Mark, the Rev. Allen Tapley.

¶ 13: Parish of Westmorland, (open incumbency).

¶ 14: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter.

¶ 15: Parish of Woodstock, the Ven. Walter Williams; the Rev. Terence Chandra, assistant curate.

¶ 16: Parish of Andover, the Rev. John Mills. Jen Bourque, Montreal Diocesan.

¶ 17: Parish of Bathurst, the Rev. Roderick Black.

¶ 18: Pray for Mpwapwa, Tanzania, the Rt. Rev. Simon E Chiwanga & Bishop Coadjutor the Rt. Rev. Jacob Erasto Chimeledya. Diocese of Yukon, those retired from the diocese - Isobel Greenwood, the Rev. Ben Hall & Nancy Hall, the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & the Rev. Deacon Lee Sax, the Rev. Dr. Ellen Bruce

OM, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Ven. Arthur Privett, Canon David & Alice Kalles, the Ven. John & Deacon Carol Tyrell, Marion Carroll, Edith Josie licensed lay minister, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 19: Parish of Bright, the Rev. Anthony Azra-Kwaw.

¶ 20: Parish of Cambridge & Waterborough, (open incumbency), the Rev. Neville Cheeseman, priest-in-charge.

¶ 21: Parish of Campbellton, the Rev. Arnold Godsoe.

¶ 22: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge.

¶ 23: Parish of Canterbury, the Ven. Walter Williams, the Rev. Terence Chandra assistant curate. Kevin Frankland, Atlantic School of Theology.

¶ 24: Parish of Carleton, the Rev. Howard Anningson.

¶ 25: Pray for Musinga, Burundi, The Rt. Rev. Eraste Bigirimana. Diocese of Yukon, Whitehorse - Christ Church Cathedral, the Very Rev. Peter Williams & Barbara Williams, the Rev. Mary Battaja associate priest on leave, Lino Battaja & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

Diocesan intercessions are available on-line at <http://anglican.nb.ca> under Prayer.

Sussex rector appreciated and honored

BY GEORGIE KEITH

Trinity Anglican Church in Sussex is truly a blessed church. Our rector, the Rev. David Barrett, has moved us beyond the church walls.

In July Rev. David and our organist, Mary Chambers, planned a special Summer Service of Scripture and Song. Through these media the congregation journeyed in praise of God's creation of Heaven and Earth and everything in it, to God's promise of a deliverer so that we who are united in Christ will rise and ascend together with the whole of God's redeemed creation.

Following the service light refreshments were enjoyed



under a majestic maple tree on the front lawn.

Then in September Rev. David led us to the first Love Sussex event. Seven churches and two outreach organizations went out into the community to express love and to show acts of

kindness. The people of Trinity Church washed windows in cars and churches.

In October we celebrated Clergy Appreciation Month and showed our appreciation for David's 12 years of service to our parish. Following our regular church service the congregation surprised Rev. David with a time of fellowship and the presentation of a gift to show our love and thankfulness for his ministry with his family at Trinity. His wife, Alexandra, and children, Hannah, Elizabeth and Rachel, were also remembered with gifts.

How blessed we are to have Rev. David and his family's ministry in our church and community.

Time to apply for Mabel Dean Memorial Bursary

Applications for the 2007 Mabel C. Dean Memorial Bursary will be accepted at the Synod Office, 115 Church St. in Fredericton until March 31.

The \$1,000 award is made annually to children of diocesan clergy (active or retired) pursuing post secondary education. It is named in honour of the late

Mabel C. Dean who served the Anglican Church in New Brunswick in many capacities, especially as recording secretary of the Diocesan Women's Auxiliary, now Anglican Church Women.

An application form and bursary criteria are available from the Synod Office and the

Administrative Downloads section of the diocesan web site at <http://anglican.nb.ca>.

James Snelgrove, son of the Rev. Canon Albert and Wandlyn Snelgrove of Riverview received the award in 2006. He studies science at Mt. Allison University in Sackville.

YOUTH

*I'm curious, George ...***How do you deal with differences of beliefs among Christians?**

(Part 2)

Last month I said that when I am dealing with differences among Christians, I try to keep in mind that people really can love God and still disagree about beliefs. However, that doesn't mean that *beliefs* are not important. We certainly need to know what and why we believe as we do because I have found that people who are confident in their essential beliefs are usually better able to respectfully discuss those beliefs with people with whom they disagree.

When we discuss things respectfully, we don't necessarily agree with anything and everything someone else says. We can -- and sometimes should -- disagree over some ideas, practices or issues. Being respectful also doesn't mean we should be people who are tossed about like a boat on the stormy waves of trends and changing teachings. Part of active and respectful dialogue is being able to discern just where we disagree and a willingness to say what we think.

It does mean, however, that we need to keep focused on the issues over which we disagree, and avoid personal attacks. They may have their place in politics and advertising, but personal attacks should have no place among us as followers of Jesus. We can disagree over many things while regarding the person with whom we disagree as one who bears God's image just as we do.

Respect also means that we handle the deeply held beliefs of others with care



and dignity, as we'd want our own handled. One of the Proverbs in the Hebrew scriptures reminds us that 'life and death are in the power of the tongue.' Sticks and stones can indeed break bones, but words can bruise the soul and wound the spirit. Sarcasm and mockery often cause injury, further divide people and don't promote change. In fact, they generally close a person down to even considering alternative ways of thinking or believing. They also mean we're not really listening or open to what we might learn ourselves.

An atmosphere of respect also trusts the Holy Spirit to lead others into truth. When all is said and done, God is the agent of deep change in what any of us truly believe. While we are definitely workers together with Christ in the Kingdom, called to be "little Christs" (which is what the word 'Christian' means), we aren't called to be "little Holy Spirits." Believing is a process and, like any process, involves change, development and growth. We can challenge and offer our perspectives but we can't force the process!

The Rev. Dr. George Porter is diocesan Canon for Youth and director of youth action.

What's up in your parish, your area?

Send stories, photos or commentaries for this page to Canon George Porter
115 Church St.
Fredericton, E3B 4C8
or
george.porter@nb.anglican.ca

CAMP STORIES

At a recent party Lionel Hayter (in the photo on the right) spoke about how attending Choir School in Rothesay last summer impacted his spiritual life.

He said that as a result of his experience there he has a better understanding of, and appreciation for, the music and liturgy he participates in each week at Christ Church Cathedral.

He says it makes his worship of God more meaningful and alive.

Lionel also says that the instruction times connected the Bible to his everyday life at school and with friends.

Who can tell what God has in store for



those who come to our camps?

It's not too early to begin planning for a life-changing experience for yourself or someone you love at Choir School, Camp Medley or

Camp Brookwood next summer!

All the camps are linked to the Diocese of Fredericton website <http://anglican.nb.ca>. Check them out today.

Worship on the edge

On Dec. 17 about 25 people of various ages gathered at the Kingston Parish Hall for the parish-sponsored monthly youth-oriented worship experience. They came from the Kingston Peninsula, Hampton, Hammond River and Saint John.

A pot-luck dinner and informal catch-up time started the evening off. This transitioned into a time of worship through music.

The Hammond River youth presented a skit in which large decorated gifts covered and hid Joseph, Mary and the infant Jesus, depicting how often Christmas trappings obscure its original meaning.

Melissa Lewell, one of the parish youth leaders, spoke about the importance of sharing our experiences of Christ with others in our families, schools, jobs and communities.

The evening finished with small prayer groups.



Jeremy Sparks is a 13-year-old guitarist and Worship on the Edge leader.

"Remember now the Creator in the days of your youth..." —Ecclesiastes 12:1

emergent

